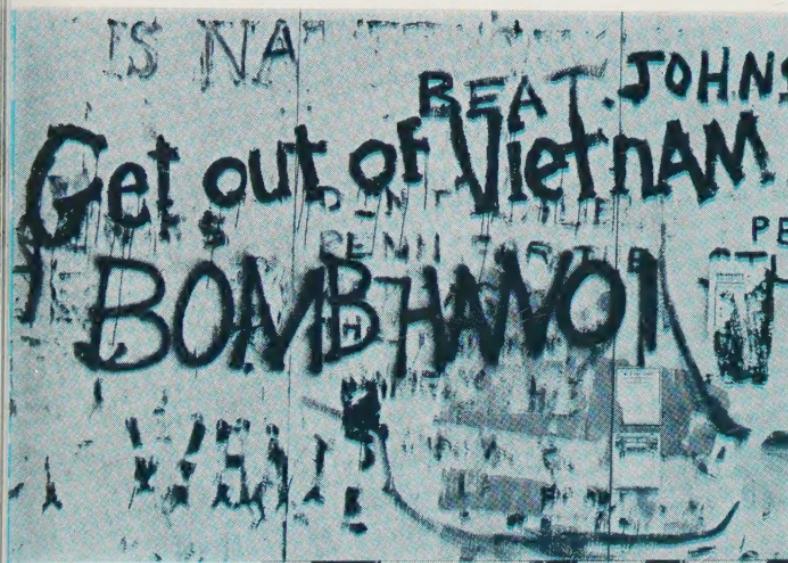


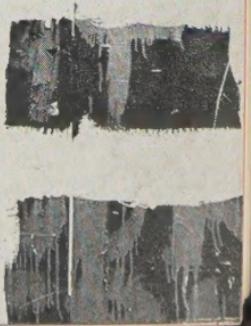
RUNAWAYS FIND HAVEN NEAR HAIGHT / MINISTER ANSWERS  
"AN OPEN LETTER TO MY TEENAGE SON" / VOLUNTEERS UNCOVER  
HEROISM OF THE PAST/A WHIMSICAL CALENDAR FOR 1968

v.19  
1968

Youth  
JANUARY 14, 1968



B  
BOARD,  
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AGAINST Y  
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1968

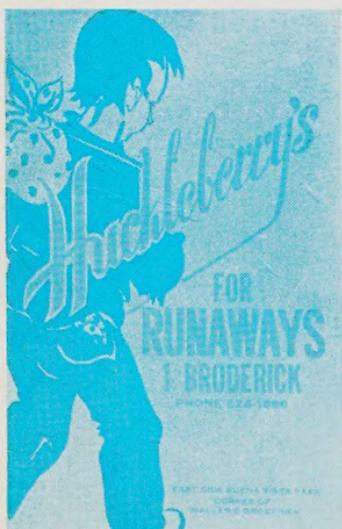
BY LARRY BEGGS / Jane was so desperate about her loneliness and her parents' dead marriage that she came to San Francisco all the way from the Northwest.

She spotted one of our posters in a local shop on Haight Street and talked to the shop lady who told her about Huckleberry's for Runaways. She was not ready to contact her parents, so she left Huckleberry's slept in the park that night and came back the next day. Since we had not pushed her the first time she came in, she was now ready to give us her real name and get in touch with her father.

The parents wanted us to put Jane on a plane. We supported Jane's request that they drive down for a family session. They agreed and arrived in two days. In the family session, Jane talked about her desperate feelings of loneliness—the need for some fantastic adventure that could make her the center of social interest. By running away she also did something about her second problem. For the time being her father and mother had drawn closer in this crisis and talk of divorce had been effectively postponed. Though Jane's desperate act pulled them together, Jane discovered at age 15 that her parents' marriage was *their* responsibility. Her parents discovered that in using the daughter as an excuse to stay together they were evading personal responsibility for their own marriage.

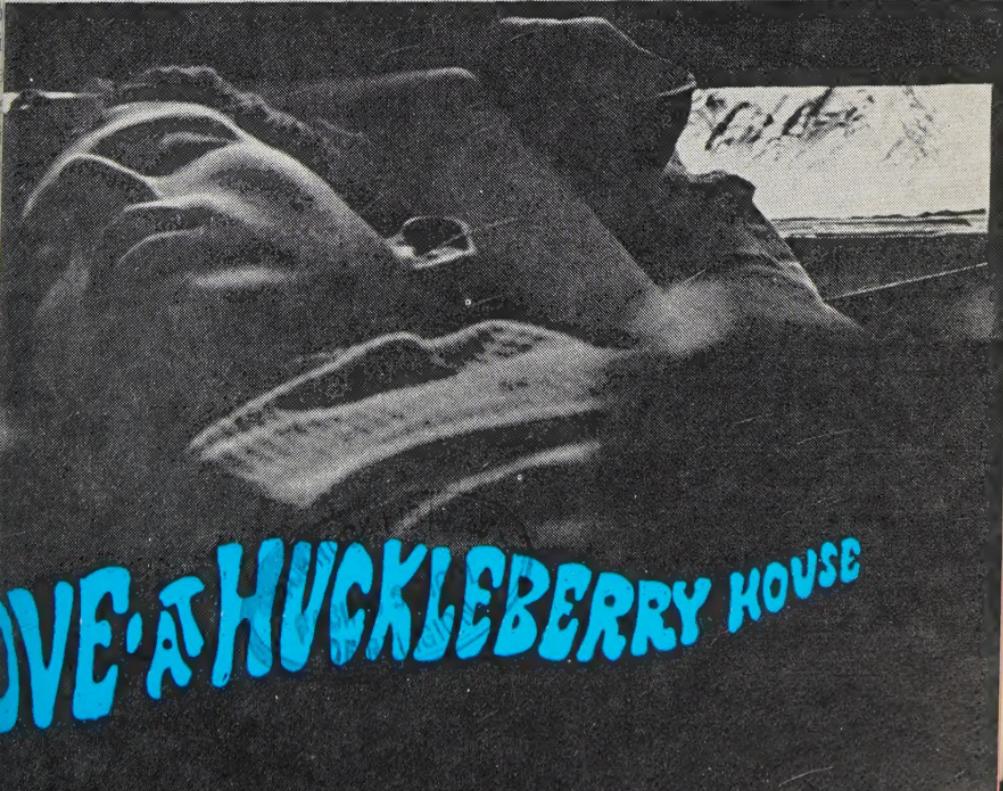
**Huckleberry's for Runaways** is a place where young persons come to get help in making decisions about their stressful family situations. This is perhaps the mos

A resident sleeps in Huckleberry's dorm beneath a peace window painted by another resident.



All photos by Bob Fitts

**SHELTER-COUNSEL**



LOVE AT HUCKLEBERRY HOUSE

# Youth/

Volume 19  
Number 1

January 14, 1968

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for high school young people  
of the  
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and  
**The Episcopal Church**

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for young people of the  
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among young people of the  
**Anglican Church of Canada**

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**Runaway Huck Finn questioned the cultural values of his day**

Rev. Larry Beggs (above) chats with youth near his Huckleberry House (below).



important thing to be said about the place—young persons come here. Parents also come here to look for their sons or daughters or to take part in a family session at the request of their son or daughter. Huckleberry's a decision-making factory!

After we find out what his situation is through an interview, the runaway is presented a variety of alternatives. He may decide to take advantage of free legal advice which may broaden the range of his decisions. He may want to talk to one of our volunteer psychologists. The two key questions are: "What do you want to do? Are you ready to work on the family situation?"

**If he is ready**, then he phones his parents to ask them to come to Huckleberry's for a family session. These take place in a room we call the Communications Center. He also seeks to obtain their legal consent to stay at our place for two or three days. This gives him a neutral place in which to think. If he is too angry to work on his family scene, he cannot stay overnight but may come back the next day to continue talking-out his situation.

We have discovered that most runaways who come to the Haight-Ashbury do not stay much over a day or a week. Most go home eventually. At Huckleberry's they discover they can go home with dignity and have leverage to help straighten out the family conflict. Since we have become known on mass media and on the local rock stations, young persons desperate about their life in the family will phone us to ask if we are open before they leave home. Young people in the Bay Area use us as a family counseling resource. They come to us because it is a place they trust, where they can take the initiative, and where their decision making is honored.

We would gladly die gracefully if family counseling agencies in suburbia would become the kinds of places which also honor the decision making of young persons and develop the kind of flare and style which makes a young person feel at home there.

Huckleberry's for Runaways was brought into being as an innovative service to runaways and their families by the Haight-Ashbury community, churches, and a foundation.

**Why do they run away?** Huckleberry Finn was Mark Twain's literary creation of an early American runaway who questioned the cultural values of his day. Mark Twain's humor never obscures the serious moral growth experienced by Huck Finn in deciding against slavery. Huck Finn tuned to some higher authority, dropped out, and was last seen heading into the wild west.

The new thing for runaways is that in major urban centers there is a community (formerly called Hippie) waiting to receive runaways. This is an experimental community seeking alternative styles of life. They do not buy the one dished up by an affluent but decadent culture.



**Across the generation gap—"You adults were NEVER our age!"**

Mrs. Barbara Brachman, Huckleberry's co-director, eats dinner with a new resident who describes his last 48 hours during which he had nothing to eat.

The hundreds of teenagers I have met in the Haight-Ashbury have come for many reasons. Some come because they have been kicked out of the house—simply unwanted. We call them “push-aways.” Many come because they have accumulated hurts from years of family living. Like most humans they find it hard to express and work out the hurts. They run away in order to punish the parents and get away from an aching situation. This is considered illegal! Parents legally run away from similar hurts by the process of divorce.

A few run away out of boredom and the lack of adventure. A few come because they want to further manipulate parents who have spoiled them.

A significant number come because of value differences. The teenager exploring and validating values which may be different than those held by his parents. The family's internal security cannot tolerate these value differences, and the conflict is resolved by separation.

**Our goal at Huckleberry's** is to increase the range of tolerance in a family so that each family member can also be a self-determining individual. When this happens, it is a beautiful scene.

Some runaways have been coming since school started in September because they are middle-class drop-outs. Using their reasoning power learned from previous schooling and with the American pragmatic criterion of experience . . . they conclude that school as they know it is no longer a useful option. Rather than turn them on educationally, too many high schools have become middle-class finishing schools obsessed with dress codes and manners. Some of these young people, being born in influence, are not as motivated as their depression-born parents to commit their energy to school and to an economic device to “get ahead.” In this family it is hard, if not impossible, for the younger members to understand the older members and vice-versa. When the drug store clerk in “West Side Story” said, “When I was your age . . .” he was appropriately interrupted by a youth who said, “You were *never* our age.” This youth was at home with change in history. He knows that some values endure and at most are dated.

We do not regard the runaway as a lawbreaker or as a police problem. *Runaways are family problems!* If anything creative is to be done it will be done by *all* the members of a family. Each shares equal responsibility for creating a climate where each family member can be himself and still be father, mother, son, daughter, brother or sister.

Far from being a juvenile delinquent, the runaway in our eyes is often the most responsible member of a family. The runaway in desperation tries to crack a communication deadlock in the marriage or in the entire family. The status quo is thereby broken, the family is thrown into a crisis, and if every family member is willing, a new arrangement is worked out. A new contract is made and if more self-determination is achieved by the teenager, an equal amount of responsibility is shouldered.

Beneath the anger and hurt in both the runaway and his parents is the

feeling that one is not being appreciated and loved by the other. Wading through this family flak is the job of the sensitive person with some family therapy training. This person will see love messages—thwarted love perhaps—in a parent's desire to protect a young person from making risky decisions or in a runaway's act of phoning home to let parents know he is alive though unready to come home. Almost everyday at Huckleberry House we see the hurt and hopelessness on the faces of all family members before they begin the arduous road back to caring communication. And then when the crisis forces honest sharing, all of them seem relieved to break the deadlock. This is the work of reconciliation. This is the prime work of Huckleberry's. *Reconciliation, however, is possible only where the persons involved grant the existence and the dignity of the other persons human rights.*

This is why I think it is so crucial to look at the denial of those rights to teenagers in almost every area of their lives. The self-determination of so many teenagers is put on ice until they are 21. This means that their decision-making humanity is thwarted and the nation loses an invaluable natural resource.

**How humanity is thwarted.** I find a somewhat devilish delight and a certain relevance in comparing the present adult world to a colonial empire. In dealing with the innumerable legal restrictions on young persons this past summer, I am convinced that the analogy is embarrassingly accurate. At its best the adult world is an enlightened colonial power. These are the adults who realize the present generation is intellectually very sharp, very aware of what is going on in the world, and very able to make decisions about themselves and the world.

The Supreme Court followed this enlightened colonialism last May when it decided that young persons under 18 were also entitled to some constitutional rights in the juvenile courts. This involved the right to cross-examine a witness, the right to a court transcript, the obligation of the court to furnish lawyers to those unable to afford them, etc.

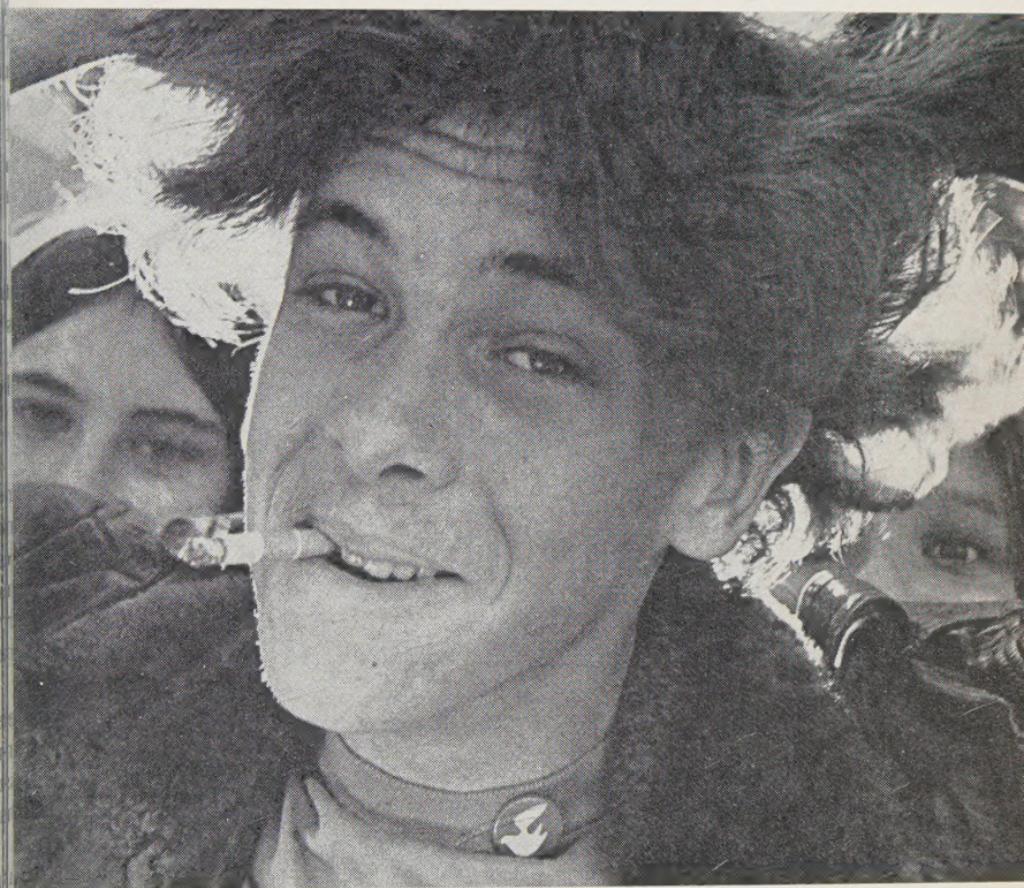
However in my opinion, the Juvenile Courts are still extensions of adult power over youth. They act predominantly in the interests of the adult who pay the salaries and determine the policies without the slightest participation of young people. This is the unconscious arrogance of the adult colonizers who assume they can serve young people, but never allow youth any say in the policies of that supposed service.

It is the custom of colonial powers to regard their control of the "natives" as enlightened and necessary. It is their custom to stay in control longer than necessary on the premise that the "natives" are not yet ready for self-determination, and to subdue their power to effect change.

Compulsory education gives legal power to adults to keep you in high school whether the high schools are worthwhile or not. You must continue on to college—because there are no jobs for you. You must stay in college because if you are a boy and drop out you are threatened by the

## Why do so few teens question the adult-dominated culture?

A Huck House resident proudly displays his long hair while receiving attention from two girls. Length of hair is the main cause of friction between adults and youth.



raft. After you have obliged the adult world by being a good boy and good girl, they present you with your "high cost" but well-paying job here you will probably continue to have no say in order to *keep* the size you have just won for an obedience trial well performed.

It is shocking and sad to me to meet some parents who regard their runaway child as having no more freedom than a domestic animal. This is expressed in the familiar remark, "As long as Bob is in my house eating y food, he will obey my rules of dress and deportment. . . ." The legal machinery of this culture supports this point of view unless the teenager n initiate an investigation through juvenile authorities which shows very observable signs of adult tyranny such as beatings, etc.

**What makes a young person human?** What about the tyranny of a father who shaves his son's head three times, or threatens to exile him if he does not cut his hair? Does a teenager own his own body? Does he not have the basic right to determine things as they effect his own person? The long-hair issue is central in the issue of self-determination for teenagers. Adam and Eve became human when they realized and actualized their power of decision. Decision-making is the *decisive element of being human*. The on-going struggle between the colonial power of the adults and the young natives is precisely at this point of self-determination. This is why some of the more restless natives come to the Haight-Ashbury district of every major urban center of our land, if not the entire Western world.

The Haight-Ashbury symbolizes self-determination for the sixteen-year-old-boy in Iowa as well as the young Californian. Young people are drawn to the Haight-Ashbury because they are treated as self-determining individuals. They are welcomed. They are clothed and fed. Their personal concerns are taken seriously. Their religious feelings are honored. They are sometimes exploited. They are understood. They are allowed to do "their thing." They have opportunities to learn. In the lower east side of New York it is the *University of the Streets*. In the Haight-Ashbury it is *Happening House*. Happening House is prepared to offer courses for runaway until that time when flexibility is accepted in our school system.

Teenagers share with black and poor people an existence in a society

#### **"Runaways are basically family problems, not police problems"**

A former Huckleberry's client (left, on bed) returns with a friend and the friend's mother for a visit.



where they are denied power and decision-making participation. The adults, I'm sure, perceive it differently. They see teenagers as having all the things the adults never had in their youth. Like Indians on an oil-rich reservation, some teenagers have seen that it takes more than money to gain dignity, self-respect, and personhood.

Along with compulsory education and juvenile courts there are other restrictions. Teenagers are not allowed to travel without proof of parental permission. Even with this proof they are often harassed and falsely arrested by policemen on suspicion of being runaways. Parents and teenagers have found it necessary to have notarized statements prepared before the teenager sets out to see his *own* country.

**No voice in decisions that shape their lives?** A fourth restriction is the peace-time draft. The teenager and the minor have no say in either draft policies or foreign policies that involve their country in the current undeclared war which many feel to be illegal. The teenager and the minor are compelled to risk their lives for a people in South Vietnam who apparently do not have the *will* nor the *rightness of cause* to defend themselves even with our help.

A fifth restriction is the dress code of many high schools. Long hair is the dominant point of friction here because it expresses the issue of self-determination so graphically. Just as Samson, the lover of Deliah, (Judges 13) found power in his religious commitment in never cutting his hair, so the contemporary young person finds power in the vow to be himself. He has also found in long hair the power to embarrass parents whose Achilles heel is their over-concern for what others think about their parenting.

A sixth restriction involves reading material and films. This is censorship. Librarians refer to it as "selection policies." Even well-intentioned adults continue to patronize. Is James Baldwin's *Another Country* in your library? not—why isn't it?

A seventh restriction, a minor one, is smoking. As one mother said, turning to her daughter and taking a long drag on her cigarette, "I don't want you to smoke dear, because it's unhealthy!" I, (a non-smoker) told her that that was not a very *clear* message. She understood and said, "But I can't quit!"—which being interpreted means, "I do not want to quit because I do not want to give up the blood and *mind altering* drug of nicotine." Drug use and abuse has its roots solidly in the adult world.

**"The pill" and responsible freedom.** The eighth involves sexual activities. The colonial powers, whose majority is declining, have set the very arbitrary time of from five to eight years after sexual maturation as the time when young Americans can enjoy sexual relations. A girl under 18 cannot get birth control pills without her parents' approval. In San Mateo County, California, a young girl can qualify for the pills only if she presents evidence of one illegitimate child. ►

This is a society which currently prefers the hypocrisy of not distributing the pill and paying the cost of illegitimate births, abortions, and disastrous pre-mature marriages. Too many young people are marrying primarily for *socially approved sex*. Young people as sexual beings have sexual rights. This does *not* deny the social responsibility of a girl's womb or a boy's fertilizing capacity. If the pill were allowed, young people *could assume this responsibility!* We immediately hear the colonials roar, "promiscuity, promiscuity, promiscuity!" In 12 years of working with young people I have never found one who valued promiscuity. I think the adults in our land would be hard pressed to prove that their love-making is any less compulsive, any less exploitative, and any less promiscuous than the young people's. The freedom to use your God-given body to express your affection toward another person cannot be labeled promiscuous merely because the persons involved are not ready for marriage and parenting. The right to express yourself to another sexually is as important as the responsibility to *resist* the pressure to go further than you are ready to go sexually. When the personal content of sexual relationships is reduced to pleasure giving, and pleasure getting, then the humans involved, regardless of age will discover Don Quixote's warning in "Man from La Mancha": "Do not pursue pleasure. You may have the misfortune to overtake it!"

**Who will liberate the captives?** In all these areas, the self-determination of young people has been duly and arbitrarily postponed. If the Chris-

**"When the range of tolerance in a family enables each to be a self-determining person, it's a beautiful scene."**

Co-director Larry Beggs leads a family session with a young runaway and her parents in conference room at Huckleberry House.



an gospel is one of liberating the captives, it certainly should apply here. The churches carry the gospel only when they take their stand and act for those in bondage. This begins by altering or dropping articles of incorporation which prevent young people from making legal decisions in matters of church property and finance. It continues through church-sponsored places like Huckleberry's to reform laws and procedures which restrict the self-determination of young people in this generation.

You cannot have reconciliation between parents and youth without an increased measure of self-determination for young people. The laws of the land give parents almost absolute control over the youth of this generation. But this generation is capable of far more responsibility than we have dared give it. If we are serious about reconciliation, we must acknowledge that young persons for their own growth and for the nation's good need to have more of a say—not tomorrow but today!

The depressing thing, for me, about all that I have said about the adult-dominating culture is that so many of you teen-age readers have accepted without question this rule of the "colonial powers" as the best solution for our destiny. You consent to a system that controls you by offering monetary rewards for staying in line and postpones your decision-making humanity. Why do you do it? ▼

HARRY BEGGS / The Rev. Larry Beggs is a minister of the United Church of Christ and co-director of Huckleberry's for Runaways.



# Pastor cuts record to answer "Open Letter to Teen-age Son"

*Disturbed by the message of a best-selling record, Rev. David Kibby penned his own reactions, "Very Truly Yours," and found himself in "show biz."*



Photo by Bert Hodge  
Delaware County Daily Times

Have you heard "An Open Letter to My Teen-age Son" which most of the pop and rock stations were spinning during November? It's a record which takes to task those members of the younger society who are dissatisfied with current society and express their dissatisfaction through rebellion. It makes the point that teenagers are persons with rights and that the rights of all persons are important. Yet, against a background of "Battle Hymn of the Republic" this record subtly builds to the point where the "Father" tells his son that if he burns his draft card, he should also burn his birth certificate.

On a Sunday in November when the record was at its peak in the Philadelphia area, the congregation of the Unitarian Church of Delaware County was surprised when the Rev. David Kibby played "An Open Letter to My Teen-age Son" during the service. "The people were shaking their heads and giving an 'Oh, no' type of response," reported Mr. Kibby.

But, then, he went on to read another "letter to a teen-age son"—one he had written himself. This time, congregational response was favorable. In fact, the congregation was so impressed by Mr. Kibby's statement that a movement grew urging him to record his response.

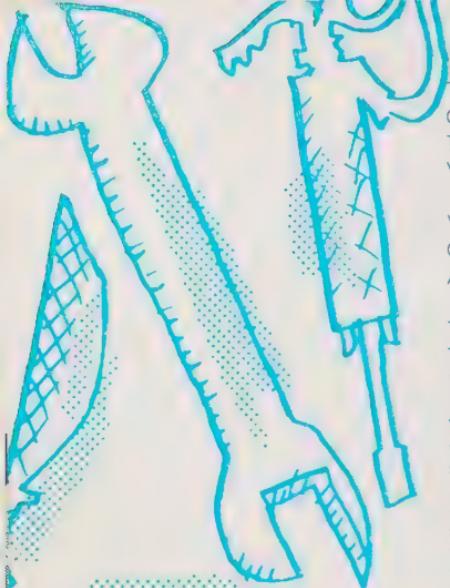
Since his reply to the original record was quite lengthy, it took some work to cut his statement to the 4½ minutes' length for one side of a 45 RPM record. But, this was done, and then Taylor Grant, a news commentator for the Philadelphia radio station WFLN, made the recording. Background music for Mr. Grant's voice was also "Battle Hymn of the Republic."

The people of the Unitarian Church of Delaware County have financed 1,000 copies of the new record, which is entitled "Very Truly Yours." The church is planning to distribute copies to local radio stations for "equal time" use. If enough interest is expressed in the record, they are hoping that a major record company will be interested in its production for use across the country.

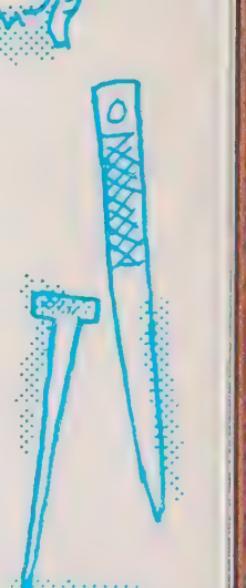
As disk jockeys around the country have been playing the original liberty recording by Robert Thompson (voice by Victor Lundberg), reactions have been mixed but strong. Mr. Kibby himself had not heard the original "Open Letter . . ." on the air, but purchased a copy when his secretary told him about it. "It makes some of the right noises until you stop and think about what is being said," Mr. Kibby remarked. "So I sat down and wrote out my reactions. I don't think most people have thought about what the original record says. They ought to."

A limited number of Mr. Kibby's recording are available for sale. They may be obtained by sending one dollar for each record desired to "Very Truly Yours," P. O. Box 494, Media, Pa.

continued on page 42

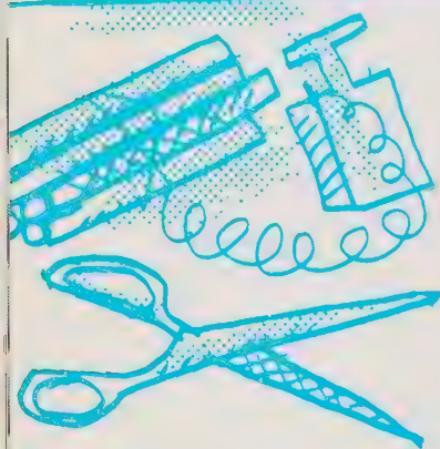


To staple  
Or not to staple—  
That was the question—  
Whether to fasten  
our calendar  
Within these pages,  
Or, by not fastening,  
Anger the post office  
department?  
To fasten,  
To staple,  
No more.

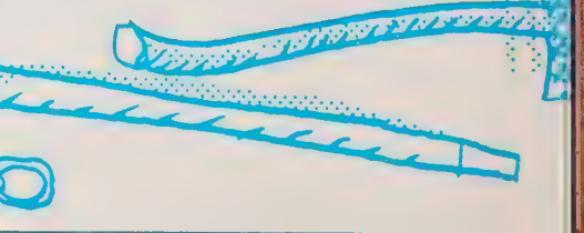


Thus, faced with this dilemma,  
we succumbed to the law, have  
stapled the calendar within our  
pages, and now, must herewith  
give you instructions on removing  
same (of becoming unstaple)  
with the least amount of damage  
to Elissa's calendar and artistic  
pride.

## How to remove staple without being mad or messy, so that you can enjoy Elissa's delight!

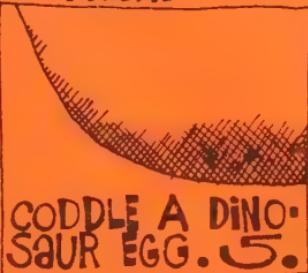


1. Take a nailfile or letteropener (or screwdriver, sharpened two-bladed ax from Maine, mini-diamond drill, or some sticks of dynamite left over from Hogan's Heroes) . . .
2. Open the magazine to the center fold where it says "January" . . .
3. Pry up with proper tool the arms of the single maligning staple (Not the other two staples, dope, the mag will fall apart) . . .
4. Lift the calendar gently out . . .
5. With prying tool in check and with tongue in cheek, enjoy calendar . . .

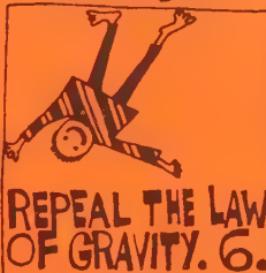


# PREDOM IN JULY

FRIDAY



SATURDAY



SUNDAY



FEEL SORRY FOR YOURSELF. 13



READ BACKWARDS 14



USE THEE AND THOU CORRECTLY ALL DAY

21

COME CRUDE PEOPLE  
REFINE MARY JANE



EAT A MARY JANE

ROLL A TOTSIE. 28

# BE THE FIRST KID ON THE BLOCK

MONDAY

TUESDAY

WEDNESDAY



3  
...CONFRONT REALITY



...TO MOCK A TURTLE 4



...TO BRING HOME  
5 A UNICORN.



...TO PLANT CAR-  
ROT SEEDS. 10.



...TO PLANT  
POPPY SEEDS. 11



...TO PLANT  
MOMMY SEEDS 12



...TO BRING HOME  
A POOKALUNIE. 17



...TO BRING HOME A  
LOST BEAGLE FOR  
BIRTHDAY CAKE. 18



...TO MEMORIZE  
KIPPLING'S 'IF.' 19



...TO DRAW A LIFE SIZE PORTRAIT OF KING KONG (50')



...TO WALK  
PIGEON-TOED 26

SW  
TH  
PG  
6

He

CAT  
X  
...TO

...T

E IN AUGUST  
FRIDAY



GET A SUBSCRIPTION  
TO THE  
EAST VILLAGE OTHER  
AND  
BURN EACH  
ISSUE  
BEFORE  
READING Q.9...

SATURDAY



FORGE A CHECK.3

SUNDAY



WARP SOME IDEALS.

E 8  
LUB

NING  
NO  
15..

10

PLAY GOLF WITH  
NO BALL.



POLLUTE  
SOME  
WATER  
17



EAT SILLY PUTTY.18

S  
v



PROTEST THE DRED  
SCOTT DECISION. 23



PROTEST CON  
FORMITY. 24



PROTEST  
PROTESTS. 25.

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TELL A YKE THE 30  
TRUTH ABOUT SANTA

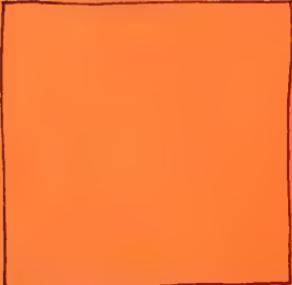


CELEBRATE NEW  
YEAR'S EVE.31.

MONDAY

TUESDAY

CLICHÉS TO USE AT  
WEDNESDAY



# IVE IN SEPTEMBER

FRIDAY

SATURDAY

SUNDAY

NNIES

WHEN YOU  
GET  
2000,  
THROW THEM  
away.  
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ING 12

FRIDAY THE  
13

CARRY  
A BRICK  
IN CASE  
THE  
REVOLUTION  
BREAKS  
OUT. 14.

IC

.VERT.



WRITE TO TEXACO  
&  
HAVE THEM  
PLAN YOUR TRIP  
TO  
HOLDEN FIELD,  
NEW JERSEY. 20

CASH A  
CHECK  
AT A  
TOLL  
BOOTH  
21.

OT EN-  
CALEN-

ME

ARE

BURY SOMETHING  
27



DRAW A MAP TO IT  
28



SEND  
A  
FAN  
LETTER  
TO  
BOBBY  
BAKER.I.



7

8



SLOW

DIG IT UP. 29



WHAT NOT

MONDAY

DON'T  
BE  
FOOLED  
1



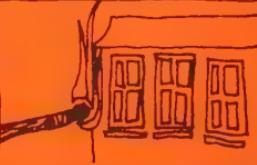
TUESDAY

DON'T STUB  
YOUR TOE 2



WEDNESDAY

DON'T SET THE  
WORLD ON FIRE 3



4. SIC

DON'T NOT STAMP  
OUT REALITY. 00

DON'T FILE  
YOUR  
INCOME  
TAX  
early  
15

DON'T  
PETITION  
THE  
RETURN OF  
HOWDIE  
DOODIE  
22

29. MAKE DO

9

16. DON'T STEP IN  
A LIME MERINGUE PIE



DON'T BETRAY ANYONE 23



30. Make DON'T

10. KBF  
DON'T KEEP UP A BODY FRONT



COME ALONG, ORPHEUS.



DON'T CHANGE  
YOUR NAME TO  
ORPHEUS. 17



NEVER SAY DIE

31. SO THERE  
STOP COMPLAINING AB  
OUT THERE NOT BEIN  
G ENOUGH DAYS THE WEEK

DOL

SA

IN OCTOBER

FRIDAY

AY  
IRAFFE



4. TELL A COW  
HE HAS HIS  
HOOF IN MOUTH

SATURDAY

"SHUT UP OR  
I'LL SHOOT"



SUNDAY

6

LIKE  
....



...THINK LIKE  
A DUCK....



GOOD GRIEF!!  
HE'S A COMMUN-  
IST!



GIVE HIM TO THE  
HOUSE  
UNAMERICAN  
ACTIVITIES  
COMMITTEE  
13

ON  
CAR.

HT....

So

TELL A CAMEL  
HE'S REALLY A  
CIGARETTE. 18



TELL A DOVE  
HE'S JUST  
SOFT SOAP. 19



TEACH A FLY TO WALK



4



TELL YOUR ANT  
WHAT YOU WANT  
FOR YOUR BIRTH-  
DAY. 25



26

TELL A DOG TO  
BARK UP A TREE.



MONDAY

TUESDAY

HOLIDAYS TO CE

WEDNESDAY

TH



NATIONAL PLAY MONOPOLY  
AS IF IT WERE GOING  
OUT OF STYLE DAY. 4



NATIONAL TEACHER'S SKIP  
DAY. WRITE TO 1600 PENNSYLVANIA  
AVE. FOR A FREE TICKET TO BIMINI



NATIONAL  
FOLD, SP  
INDLE, &  
MUTILATE  
YOUR TE  
LEPHONE  
BILL DAY

NATION  
ANY

NATIONAL FILL  
IN YOUR OWN H  
OLIDAY DAY. 11



NATIONAL PLANT  
A CARROT DAY 12

NATIONAL  
WEDNESDAY  
THE N  
THIRTEETH  
DAY.

THE  
IS C

NATION  
TO YOU



NATIONAL SUNSHINE  
SMILES DAY. 20.

FIRS  
NG.  
THE C  
UP.

21

18



NATIONAL PLANT A  
CUCUMBER DAY. 19

FIND  
AN  
HONEST  
TO  
GOODNESS  
SHAMROCK  
DAY



NATIONAL PLANT A  
SNAIL FLOWER DAY 26

NAT  
MOO



NATIONAL FEED  
OUR BIRDS DAY 25

EMBER

FRIDAY

MOVE TO UTOPIA



SATURDAY

SUBSiST 2



7  
WARD

8

SLOUCH



ERIOR  
Z. 14

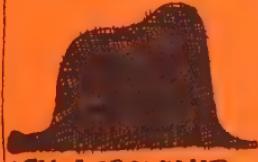
OPEN A NEW DE  
LI IN INDIA. 15



WANDER AROUND  
MUTTERING, "I  
WONDER WHA-  
EVER  
HAPPENED TO  
THE  
LITTLE SANDY REVIEW."

17 17 17 17 17 ii

21



ASK A GROWN UP  
WHAT THIS IS. 22



ASK YOURSELF. 23

READ  
THE LITTLE PRINCE 24

ORE  
IT 8

Monday

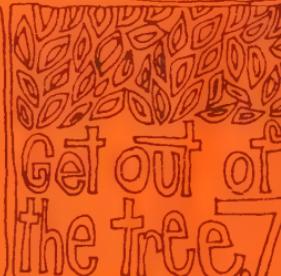
TUESDAY

WEDNESDAY

WEDNESDAY

1. Disk a look

8. E



15  
16

22

20



21

20

21

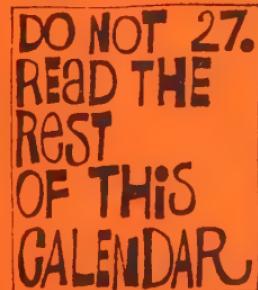
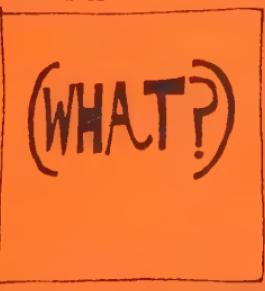
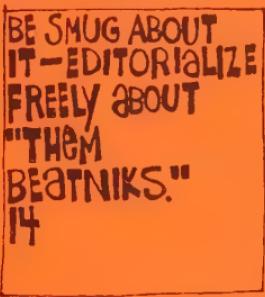
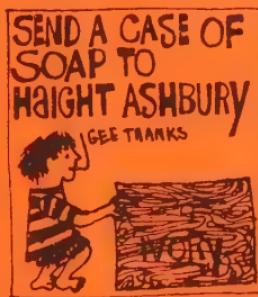
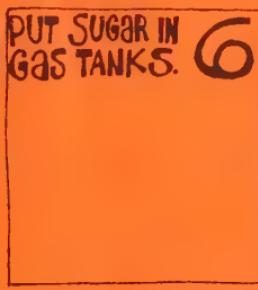
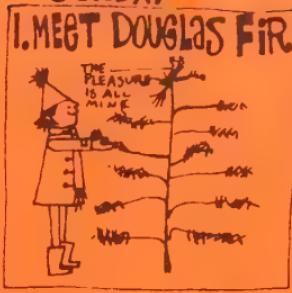
CEMBER, FRIDAY



SATURDAY



SUNDAY



# RESOLUTIONS

MONDAY



GO UP  
THE  
DOWN  
STAIR  
CASE  
1

TUESDAY



SLIDE  
DOWN  
THE  
UP  
BANISTER  
N<sup>o</sup> 2

WEDNESDAY



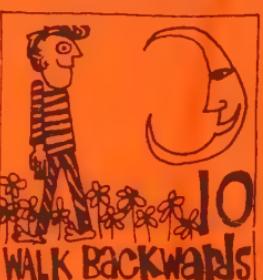
BE SECURE 3



8



9



JO  
WALK BACKWARDS



LEAVE A GLASS  
OF NEW YEAR'S  
CHEER IN THE  
MAIL BOX  
FOR THE  
MERRY  
MAIL  
MAN.  
15



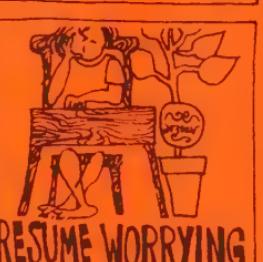
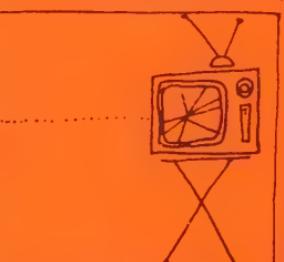
FIND OUT  
GEPETTO'S  
FIRST  
NAME.  
QUINCEY?  
FRED!  
16



17  
STOP WORRYING.



threaten  
Ed  
Sullivan  
22



RESUME WORRYING



PUT YOUR SHOES ON  
THE WRONG FEET 29



PUT YOUR FEET ON  
THE WRONG SHOES 30



EAT A  
SUPERBALL  
31

GEPI  
NAM  
WH  
HIO'S

CUT  
NOSE  
YOUNG

EEK IN JANUARY

FRIDAY

ICURE



FEED SANTA'S REIN  
DEER LEFT OVER  
CANDY CANES. 5

SATURDAY

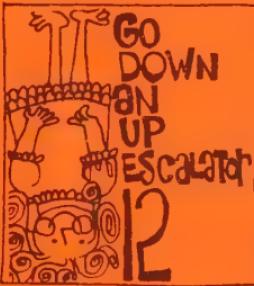
6

SUNDAY



CAMP  
OUT ON  
TOP OF  
A PYRA-  
MID. 7

11



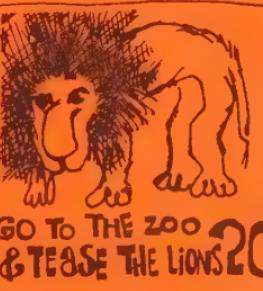
12

SATURDAY THE  
13  
BEWARE.

LEAD AN EXPEDITION  
TO FIND  
AMBROSE  
IERCE 14

IRST  
"her.  
NO  
ME?"

this calendar is  
dedicated  
with all due insolence  
to  
Andy Jackson



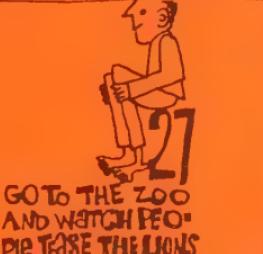
GO TO THE ZOO  
& TEASE THE LIONS 20

LEAD AN EXPEDITION  
TO FIND  
JACK  
THE  
RIPPER 21

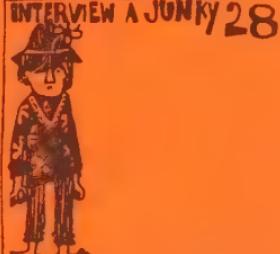
25



CUT OFF YOUR  
NOSE TO SPIKE  
YOUR FACE 26



GO TO THE ZOO  
AND WATCH PEOP-  
LE TEASE THE LIONS



INTERVIEW A JUNKY 28

MUNDAY

TUESDAY

NONESENSE F  
WEDNESDAY

SEARCH THROUGH  
SNOW FLAKES UNTIL...



...YOU FIND TWO ALIKE



...ONE WITH 4 POINTS



DUMP A BARGE  
OF OATMEAL INTO  
THE BAY OF FUNDY.



STIR CONSTANTLY  
OVER MEDIUM FIAM-  
E FOR 2 MINUTES.



9  
BRONZE A  
CINDERBLOCK. 16

PUT IT ON YOUR  
CHARM BRACELET



18  
LOOT  
AND  
PILLAGE  
GIRL  
SCOUT  
COOKIES



23  
30

24  
31



CAF  
OF

INJE WITH

MER  
RY,

FRIDAY



SATURDAY

3. ride a bike



SUNDAY

4. carve a radish



ole a day

9. Eat a doctor a day



with a sharp, clean  
knife, Scallop  
potatoes. 10

with a sharp, clean  
knife, Scallop  
your ears. 11

16. KEEP ASKING WHY



17

18. DO A THESIS ON  
SAIGON SALLY —  
FACT & FICTION.

EVE

OUT OF

is agapó

23

24. Pretend you  
have amnesia.



25. petition  
disapproval



ap

MONDAY

TUESDAY

WEDNESDAY

WHY NOT?

READ A MEDICAL DIGEST 4



5. CAN PEANUTS



READ OTHER PEOPLE'S MAIL 6

LOIT  
HOC  
EME

ALICE'S IN  
DISNEYLAND 11

THPEAK THOFTLY  
& CARRY A BIG THICK



THPEAK THOFTLY &  
CARRY A THICK THING



LOOK OUT!  
WEDNESDAY  
THE  
THIRTEENTH

MAKE A VEN-  
ETIAN BLIND 20

REN  
FRC



"GOD DIDN'T MAKE  
THAT BIRD." 25



"GOD HAS NO  
USE FOR THAT BIRD"



"FAO SCHWARTZ  
BUILT IT" 27

IF YOU  
NOVER  
YOU

IN MARCH

FRIDAY



NATIONAL DANCING IN THE LIBRARY DAY 1

SATURDAY

NATIONAL JELLY-BEAN DAY. FIRST JELLY-BEAN INVENTED MARCH 2, 1732.



SUNDAY



3

NATIONAL SUN DAY

NATIONAL DON'T DO NOTHING DAY 8



NATIONAL DONNA DAY  
BE A NORMAL KID ALL DAY 9

NATIONAL FUN DAY 10

IT DO  
BY 7

ARCH



GROUND HOG REAP PEARLS. STOP UP ALL GROUND HOG HOLES WITH CHAMPAGNE CORKS.

NATIONAL MAKE YOUR OWN KITE DAY 16

NATIONAL FLY A KITE DAY 17

14



NATIONAL DOG WALKING DAY 22



NATIONAL PRACTICE WHAT YOU PREACH DAY. 24

SPRING IS ON WHERE I COME

SNARL ALL DAY DAY 29



POLISH YOUR SHOES IN HOPES THAT APRIL WILL BRING NO PUDDLES TO SPLASH THROUGH 30

NATIONAL HAPPY BIRTHDAY DAY 31

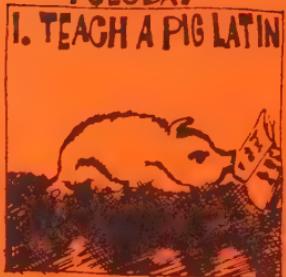


MONDAY

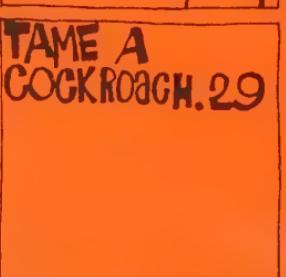
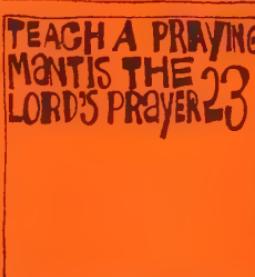
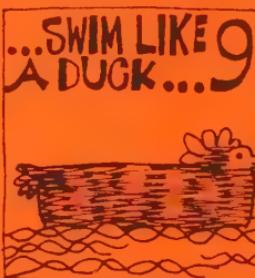
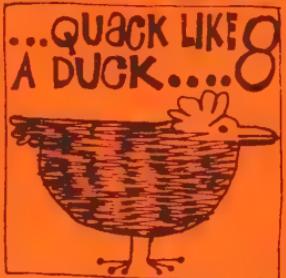
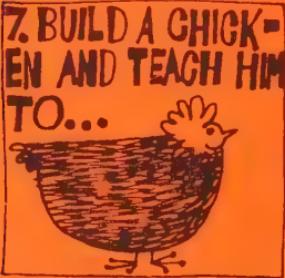
TUESDAY

ANIMALS TO EXP

WEDNESDAY



3.N



# IN APRIL

FRIDAY

MARCH 29  
APRIL 19

SEND  
MONEY  
NOT  
BOMBS



DON'T SUPPORT YOUR  
FIGHTING MEN. 5.

SATURDAY

SEND  
MONEY,  
DAD



DON'T SUPPORT YOUR OLD MAN. 6.

SUNDAY

REFUSE  
TO  
TORTURE  
MARQUIS  
DE  
SADE  
7

Milk



DON'T FOOL APRIL;  
FOOL MAY. 12.

SATURDAY  
THE  
THIRTEENTH.  
DON'T  
BEWARE.

EASTER SUNDAY  
DON'T SPEAK TO ANY  
STRANGE BUNNIES! 14

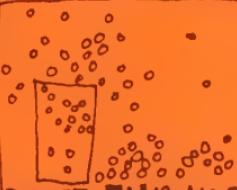


8



DON'T GET  
BOXED IN 19

20. SIGN OF TAURUS  
APRIL 20 - MAY 20



DON'T TAKE AN OVER  
DOSE OF ALKA-SELTZER

25

26. JUST DON'T

STOP  
TRYING  
TO  
BE  
NICE  
27



28

# HOW TO BE CONS

MONDAY

TUESDAY

WEDNESDAY

2 TRY TO VOTE TWIGE.



SEND COATHANGERS TO IMPOVERISH 3 ED COUNTRIES.



PICK UP YOUR PACE

BRING AN APPLE TO YOUR TEACHER IN ORDER TO CHALK UP BROWNIE POINTS. 9

DON'T CROSS OFF THE DAYS TILL JUNE.

16

10. BRING BROWNIES.



11. BRING CHALK.



23  
30

17. WHITTLE  
SUGAR CUBES

24

IF YOU ARE ENJOYING THIS CALENDAR, TAPE A DIME TO THIS SQUARE.



SA  
5

GO

HAI  
LUS  
SE  
19

IF  
JO

WORLD STATE  
2000  
1999

USE IN MAY

FRIDAY

FINE,  
INKS.  
AND  
YOU?  
2

1.  
2.  
3. FINE  
4.



SATURDAY

I LIKE  
YOUR  
SHOES  
THEY'RE  
DIFFERENT



SUNDAY



9.

LOOK SHARP 10



11. PLANT YOUR  
FEET



MAKE  
PASSES  
AT  
GIRLS WHO  
WEAR  
GLASSES

12



16

FOR THE LAST  
TIME, PICK UP  
YOUR ROOM.



17



PUT APPLES IN  
YOUR CHEEKS. 19

23



DIE NOW - PAY LATER 24



PLAY NOW - PRAY LATER.

26. THREATEN TO  
COMPARE  
SOMEONE TO A  
SUMMER'S  
DAY

28  
TER 23

PREACH  
WHAT  
YOU  
PRACTICE  
31



MONDAY

TUESDAY

HOW TO BE DESTROYED  
WEDNESDAY

THURSDAY

LAUGH  
THAT

STAR  
STOO

WRITE  
LETTER  
DE BE

BUY S  
IN PO  
& PERS  
IN USING  
A CANOE

ROB A POORBOY.29



LITTER A BIT. 5

say PLEASE



DROP DEAD. 6

PAINT YOUR LIGHT  
BULBS BLACK. 7



STOP  
DOING  
SOMETHING YOU  
LIKE.



STOP  
DOING  
SOMETHING YOU  
DISLIKE.



WRITE A THREATENING LETTER TO  
JIMMY DURANTE 14



SHAVE YOUR  
EYEBROWS. 19

20

STOP CARING 21



PULL THE KEYS OFF  
COFFEE CANS. 26



PHONE DIAL-A-  
PRAYER & HANGUP

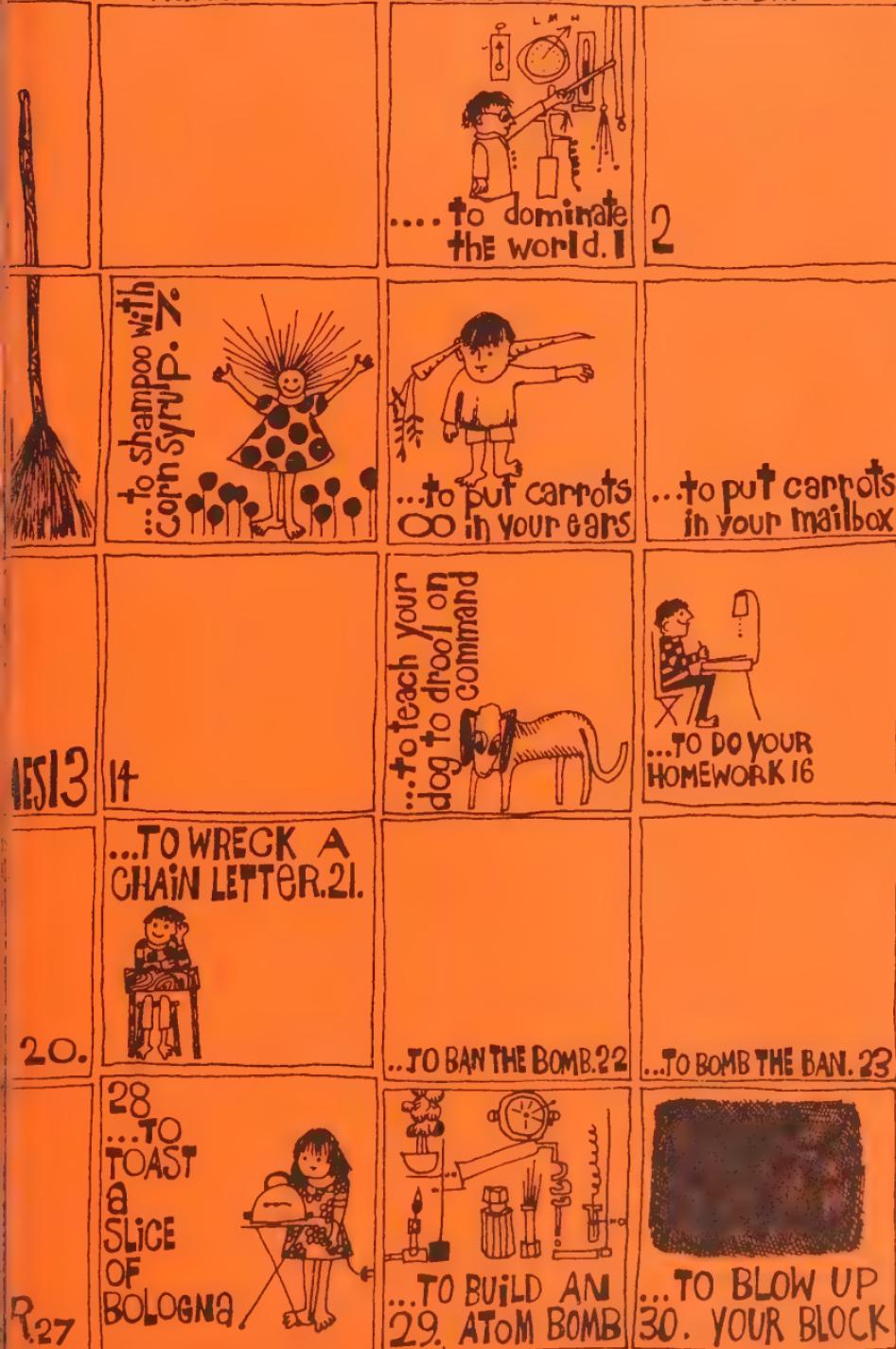


# BLOCK TO... IN JUNE

Y FRIDAY

SATURDAY

SUNDAY



MONDAY

TURN  
A  
PEANUT  
SHELL  
INSIDE OUT. 1

TUESDAY



HIDE IN YOUR  
REFRiGERATOR 2

HOW TO CONQUE  
WEDNESDAY



TAKE UP ARCHERY 3



ASSEMBLE A FRANK-  
ENSTEIN MODEL KIT. 8



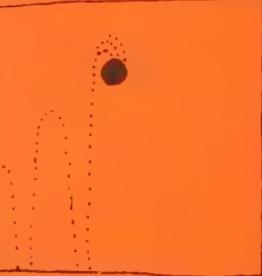
BUY A GOOD  
USED CAR. 9



BUY A BAD  
USED CAR. 10



LEARN  
ON YO



TAKE CANDY  
FROM A BABY 16



BUILD A GINGER  
BREAD  
HOUSE  
DEEP  
IN  
THE  
WOODS



PLAY JACKS WITH  
A SUPERBALL. 22



PAINT AN ANCHOR  
IN COOL PASTELS.



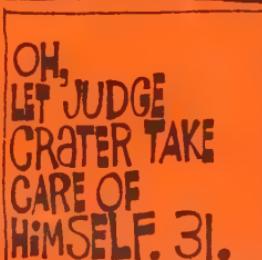
LET A PRISON 21  
BUY A PRISON



REFIN



FIND JUDGE  
CRATER



OH,  
LET JUDGE  
CRATER TAKE  
CARE OF  
HIMSELF. 31.

# YOUTH'S CALENDAR GIRL



Photo by Jackie Curtis

Elissa Jane Karg is the creator of our 1968 calendar (inserted in this issue of YOUTH magazine). Let her tell you her story:

MY SIXTEEN YEARS WITH EJK—I am a despicable malcontent. I am demanding, immoderate, and dissatisfied. I cannot sit still. There must be something better, more satisfying. I always wait anxiously for the bell to ring. It's just the prospect of a new lecture, probably equally as dull, but different all the same. Life is not beautiful, people care not sensitive and thinking, but I will continue to expect to meet utopia around the corner.

The past six years have been spent at Brien McMahon High School in Norwalk, Conn. I like it well enough. People there seem to be terribly distracted with sunshine smiles and football cheers, and I do my best not to mind. But it does bother me—there must be more. I'm editor of the "Highlander," school newspaper. That's my most noble pursuit. It's much work, but every once in a while I hear somebody say, "Gee, I like that story." Then I know it was all worth it. The only other ww (worth while) thing I've done at McMahon was to edit "Viewpoint," the literary magazine. Next year I'm off to Oberlin. Who knows? Maybe I'll find utopia there.

I became a ww myself last January when I was asked to write a book. A royal laugh at the in-crowd, "How to Be a Nonconformist" is not a documentary of any sorts. Just a cynical grin, smiled with the hope that hippies would re-evaluate themselves and help to establish utopia. Sigh. I am an unconquerable idealist!

As I worked on this calendar, I wondered: "Will I ever finish? How would it grab Mr. Ahrens (the editor) if I did a Fill-In-Your-Own-Month-in-May? What will I write in the next box?" At this point, it is only fair to tell you that one very strange boy named Andy Jackson and one father named Daddy helped to write the captions. Without them, you would have about half a calendar.

—Elissa Jane Karg

## AN OPEN LETTER TO MY TEEN-AGE SON

Dear Son:

You asked my reaction to long hair or beards on young people. Some great men have worn long hair and beards, George Washington and Abraham Lincoln. If to you long hair or a beard is a symbol of independence; if you believe in your heart that the principles of this country, our heritage, are worthy of this display of pride that all men shall remain free; that free men at all times will not inflict their personal limitations of achievement on others; to demand your own rights as well as the rights of others, and be willing to fight for this right, you have my blessing.

You asked that I not judge you merely as a teenager, to judge you on your own personal habits, abilities and goals. This is a fair request and I promise I will not judge any person only as a teenager if you will constantly remind yourself that some of my generation judge people by their race, their belief or the color of their skin and that this is no more right than saying all teenagers are drunken dope addicts or glue sniffers. If you will judge every human being on his own individual potential, I will do the same.

You ask me if God is dead. This is a question each individual must answer within himself. Would a warm summer day, with all its brightness, all its sound, all its exhilarating breathiness just happen? God is love! Remember that God is a guide and not a storm trooper. Realize that many of the past and present generations, because of a willing intention but unjustifiable misconception, have attempted to legislate morality. This created part of the basis for your generation's need to rebel against our society. With this knowledge, perhaps your children will never ask, "Is God dead?" I sometimes think much of mankind is attempting to work HIM to death.

You ask my opinion of draft card burners. I would answer this way. All past wars have been dirty, unfair, immoral, bloody and second guessed. However, history has shown most of them necessary. If you doubt that our free enterprise system in the United States is worth protecting; if you doubt the principles upon which this country was founded; that we remain free to choose our religion, our individual endeavors, our method of government; if you doubt that each free individual in this great country should reap awards commensurate only with his own efforts, then it's doubtful you belong here. If you doubt that people to govern us, should be selected by their desire to allow us to strive for any goal we feel capable of attaining, then it's doubtful you should participate in their selection. If you are not grateful to a country that gave your father the opportunity to work for his family, to give you the things you've had, and you do not feel pride enough to fight for your right to continue in this manner, then I assume the blame for your failure to recognize the true value of our birth right. And I would remind you that your mother will love you no matter what you do because she is a woman. And I love you too, son, but I also love our country and the principles for which we stand. And if you decide to burn your draft card, then burn your birth certificate at the same time. From that moment on . . . I have no son.

## VERY TRULY YOURS

Dear Son:

You ask my reaction to long hair and beards on young people. Some great men have worn long hair and beards. Their greatness has nothing to do with this! Neither will yours should you achieve greatness. The world will require more of you than this.

You ask me not to judge you as a teenager only. This is a fair request. But ours is not a perfect society. People are judged by their age, by their color, by their religion, and by other criteria. We should judge people by their character, the principles which influence their behavior, the goals to which their efforts direct them! We need to create a society where the opportunity and the encouragement for all men to capture their potential is real! We will be judged by what we achieve!

You ask me if God is dead. For many people, God IS dead—if "God is LOVE." Love casts out fear but fear casts out love. Where fear rules, love as a creative force withers. Fear of beards, or of those who are different, limits love! When love is limited, God is limited. Because selfish concerns direct most people, men have always legislated morality. But as men mature and society evolves, dissent is necessary to update our ground rules of behavior.

You ask about principles and patriotism. In America we hold certain truths to be self-evident. We honor the principles of freedom, justice, equal opportunity, individual dignity and human worth. It is important for you to understand our basic principles so that they can be implemented—for they are broadly abused.

You are right when you see a larger loyalty to mankind than to race, creed or country. But for most people patriotism is a powerful force founded first in emotion. Their reaction to a challenge to their preconceptions is likely to be punitive. They may try to legislate your morality!

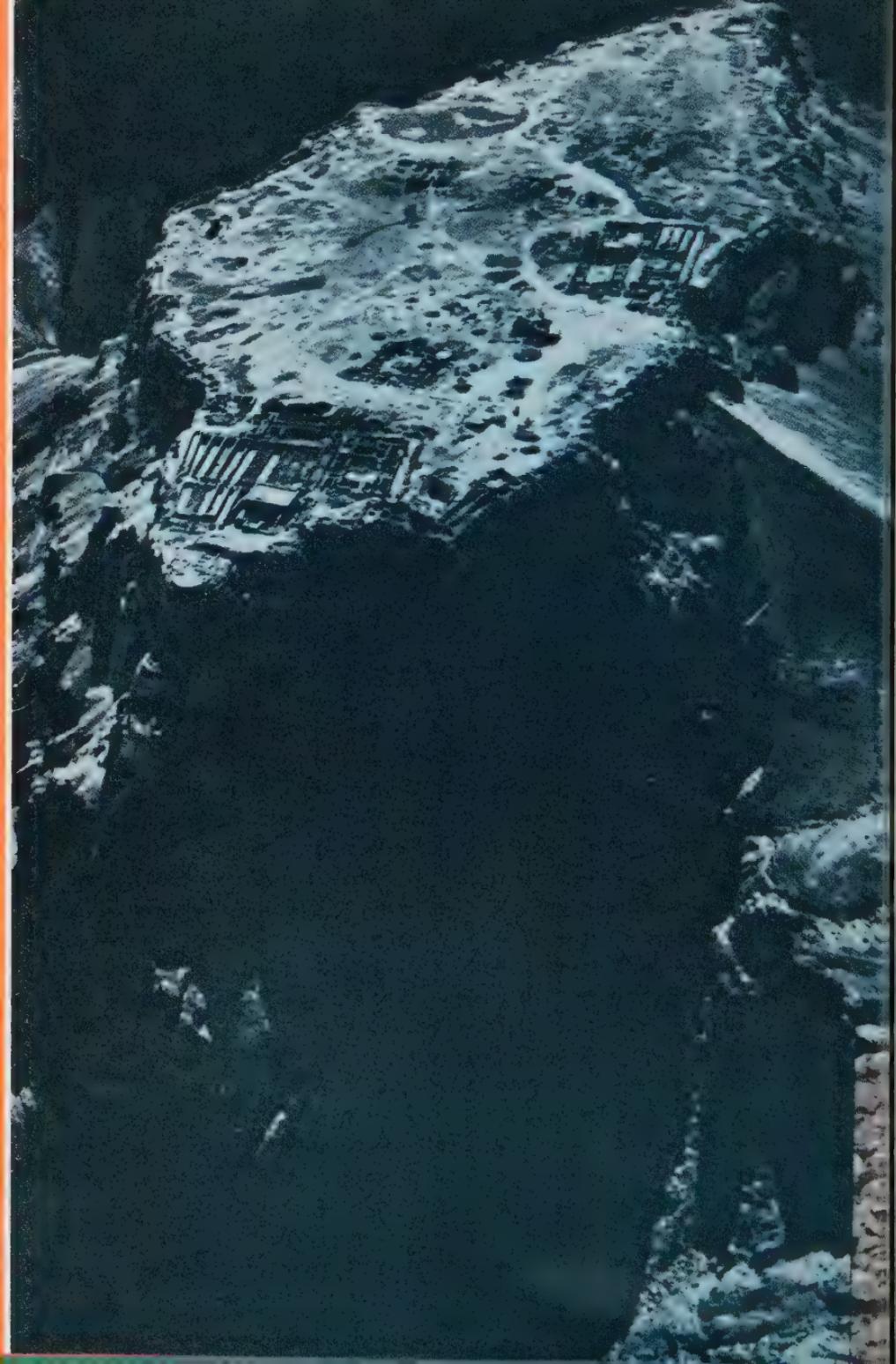
You ask me about war! When men are fearful, oppressed—or immorally dominant—war has been the instrument for gaining a real or fancied advantage. The basic motivation is usually selfish! The great religions of the world teach a better way—but acceptance of that way requires a greater maturity, a broader love, and a nobler God than many of us possess.

And now you ask about draft card burners! To me, there seems to be better ways to protest. But, if you must protest in this way, try to be sure that you are protesting the immorality of war, and not responding to psychological compulsion. If you feel that your action is necessary, then we are with you!

Your Mother and I will continue to love you—because great love alone is equal to the challenge of dissent and difference. We know that what you do is primarily the result of the nurture you have received from us during your formative years—coupled with the mark of our society upon you. We acknowledge our responsibility! We will not deny your right to protest! YOUR BIRTH CERTIFICATE GIVES YOU THAT RIGHT! We dare not let that right be taken from you!

We are glad that you are "naive" enough and courageous enough to try to improve mankind! We pray that OUR complacency BE challenged and our behavior ENNOBLED and that you NOT settle back like most of the rest of us to accept what is LESS than the BEST for ALL!!!

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# MASADA

SYMBOL  
OF  
FREEDOM

BY LAURA-JEAN MASHRICK / "Anyone wishing to join (Operation Masada) between October and next March for a minimum two-week period, and at his own expense (except for food and lodging which the expedition will provide) may apply by writing to P.O. Box 7041, Jerusalem."

This invitation appeared in a 1963 article in the London Observer and in various publications in Israel. Over 5000 applicants from 28 nations responded. They were asking to join an archaeological expedition which was to explore the Rock of Masada—a 23 acre plateau located in the Judean wilderness 1300 feet above the shore of the Dead Sea. The volunteers—students, teachers, secretaries, socialites, clergy—came for the two-week periods though for some the two weeks turned into two months, and some

• (left) by Yigael Yadin  
• (below) by Eliot Elisofon

An aerial view of the Rock of Masada shows outlines of the defensive walls, Herod's palace, and (at right) the earthen ramp built by Roman troops.





Photo by Eliot Elisofon

## *Volunteers from N.Y. to London work*

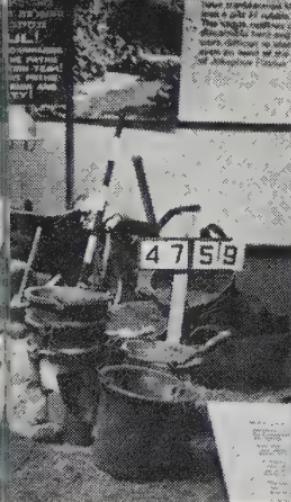
volunteers returned for several two-week periods over the two years of the project.

They worked a total of 12 months through 1963-65, putting up with broiling heat by day and the coldness of desert nights. Their camp of 40 tents was blown away by gales and lashed by rain—but the work and the excitement of discovery went on. Their story and the historic story of Masada is currently on display in a special exhibit at the Jewish Museum in New York City.

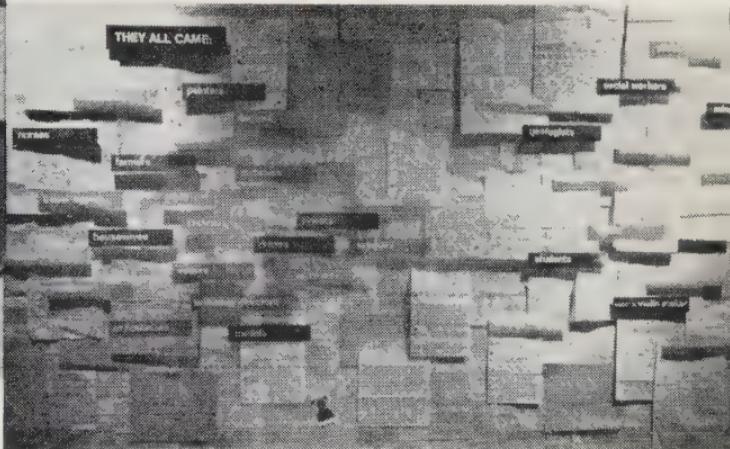
### **WHAT IS THE STORY OF MASADA?**

In the first century, Israel (Judea) was a part of the Roman Empire, ruled by a Roman governor and controlled by the presence of Roman legions in the land. Rome had been in control since 47 B.C., though a Judean king continued on the throne. Herod was the strongest of these kings. His reign from 37 B.C. to 4 B.C. saw a massive building program carried on throughout Judea; the Romans at first did not interfere with the religious practices of the country and Herod was careful not to violate the tenets of Judaism when he was in Jerusalem. Yet, the real power still was in Rome. And, after Herod's death, this became more apparent. His kingdom was divided among his three sons—none of whom was as powerful nor as strong a leader—and none of whom was as sensitive to the feelings of the people he ruled. The country grew restless.

This was the time of the life and ministry of Jesus—whose crucifixion was demanded by Jewish leaders—but whose execution had to be o



Letters of application, notes written home, sketches and diary accounts, in addition to photographs, document the life of the volunteer workers at Masada.



Photos by Ed Eckstein

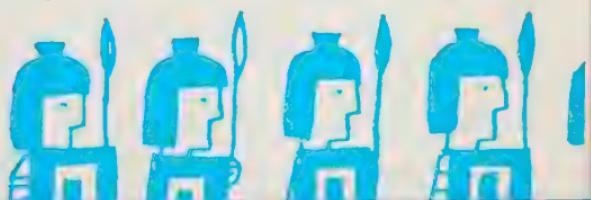
## *From dawn to dusk*

order of the Roman governor, carried out by Roman soldiers. It was carried out in part on the theory that Jesus was one of those stirring up the people, advocating the overthrow of Rome.

In 66 A.D. the rebellion, which had simmered for so long, took form. Judea was in revolt against Rome led by the Zealots, a strict religious group who were outraged by growing Roman disregard for and disrespect of Jewish religious practices. The war raged for four years and Rome sent legion after legion of reinforcements as the Judaens held out in Jerusalem and other fortified areas which they controlled. Finally, in 70 A.D., Jerusalem fell to the legions under Titus—the Romans destroyed the city, desecrated the Temple, and carried thousands of people into captivity or exile. Israel as a nation ceased to exist.

But, at Masada, where Herod the Great had built a palace-fortress atop the inaccessible rock, a group of Jewish Zealots still held the fortress they had taken from a Roman garrison. They had been joined by a small group of survivors from Jerusalem. With Masada as their base, they continued guerilla tactics against Rome for two years.

In 72 A.D., the Tenth Roman Legion, under the command of Flavius Silva, was sent to destroy Masada. It was a long seige. The Romans established camps around the base of the rock, built defensive walls, and finally, constructed a huge ramp of earth and stone. Covering this



# *They chose death over captivity*

ramp, a seige tower rained protective fire on the fortress walls so a battering ram could be moved into position. The defenders built a second wall within the first, but the Romans set it afire—then returned to their camp. They would destroy the enemy the next day.

But the small band of Zealots, under the leadership of Eleazar ben Yair, would not become slaves of the Romans. Their leader resolved “that a death of glory was preferable to a life of infamy, and that the most magnanimous resolution would be to disdain the idea of surviving the loss of their liberty.” The 960 defenders—men, women, and children—after burning their possessions, ended their lives at their own hands. They left behind only their food supplies as testimony that they had not been defeated for lack of provisions.

The account of Masada was recorded by the historian Josephus, a Jewish general who had been in charge of operations in Galilee, but who had been captured and who defected to the Roman side. It is from his writings that we know much of what we do of the Roman occupation of the Middle East.

Thus, historians and scholars had long known of Masada's history. The site itself was rediscovered over 130 years ago, but because it is so inaccessible, no excavations were begun at Masada.

Then the expedition of 1963-65 was attempted.

Careful digging, sifting, dusting brought to light a bag of salt—in that time, more precious than coin.





The braids and skeleton of one defender are a silent and sorrowful proof of Josephus' writing.



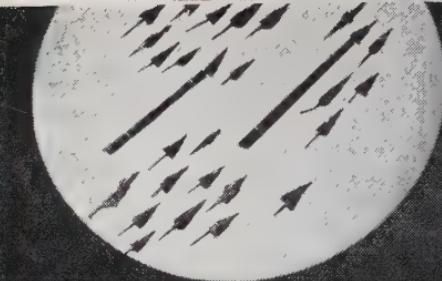
Photo by Ed Eckstein

## RESULTS OF THE MASADA EXPEDITION

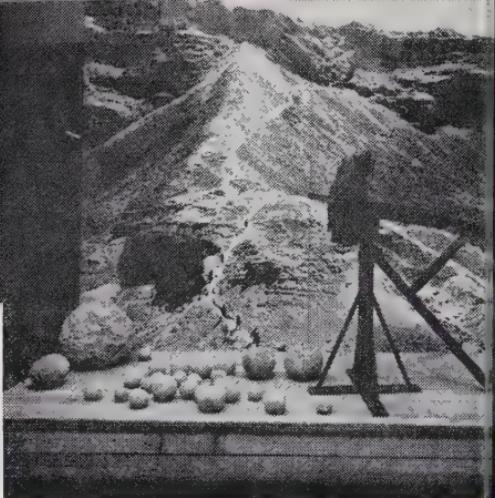
The work of the expedition and their finds, as well as the history of the seige at Masada, are documented in the exhibition at the Jewish Museum.

A model of Masada shows the position of Herod's three-tiered palace, the fortress walls, and the position of the main Roman camp. Slide projections show the rugged beauty of Masada and the volunteers at work. From Herod's palace, there are sections of the beautiful mosaics which the volunteers uncovered. There are photographs of the giant cisterns which supplied water for the fortress, the storehouses, and the Roman bath. There is a photograph and floor-plan reconstruction of the synagogue—the oldest synagogue discovered in the world, the ritual bath, and an actual room used by a Zealot family. There are small household articles, coins, and remnants of cloth. One of the most important finds was that of scroll fragments—sections of Genesis, Leviticus, Deuteronomy, Psalms, Ezekiel, Jewish apocryphal writings, and a scroll identical with one of the Dead Sea manuscripts.

Displayed along with these finds are artifacts of the workers—letters and photographs, sketches done at the site, wheelbarrows, picks, shovels, rushes, and cans for tea. One panel of photographs is the record of a working day:



The Romans used catapults to besiege Masada with stones, arrows, and spears.



Reveille — 5:30	12:00 — Lunch break
Climb to plateau — 6:00	15:30 — Work ends
Work begins — 6:30	16:00 — Showers and rest
Short rest — 9:00	18:00 — Dinner

But, the major part of the finds and the museum display are the remains of the siege. The volunteers found stones thrown by the Roman catapult, arrow and spear heads, armor—and the skeletons of the Zealot defenders of Masada. Through the use of photomurals and a diorama of a Roman legion, you sense what the siege must have been.

Then you move into a darkened room where, against a background of simulated flame and smoke, are displayed the lots drawn by the Zealot leaders to determine who should kill the others before taking his own life.

Masada—it is a place near the Dead Sea, but it was also an event in history. It has become a symbol—a symbol of the freedom for which man constantly strives. ▼

## *Masada: a place; an event; a symbol*



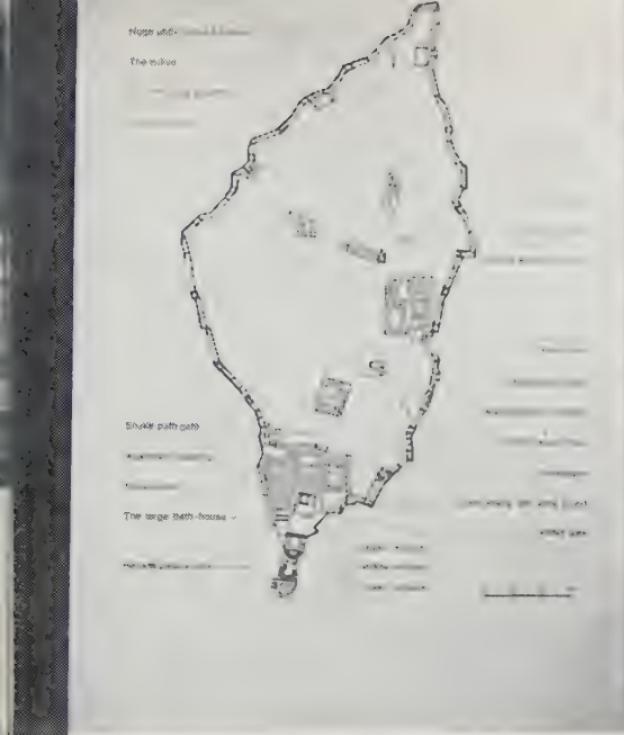


Photo by Ed Eckstein

## BIBLE

Dulabaum, W. and Miller, K.: Dialogue on Jonah—2/67

## CARTOONS

Abu: You're setting a bad example . . . —10/8  
Time is on Israel's side . . . —12/31  
Basset: Walt Disney . . . 1901-1966—3/12  
Behrendt: Scholarship available—5/21  
Lost in space—7/67  
Black pow(d)er—10/8  
Censori: Don't ask me, I'm a stranger here myself—11/19  
Darcy: Quick, find me a . . . —4/9  
Now I'm willing to listen . . . —7/67  
You sent for me, mister?—11/5  
Personally, I'd rather fight for mom's apple pie—12/31  
Donato: Of all the buildings to take souvenirs from . . . —12/31  
Re: Devaluation of the pound—12/31  
Erickson: In the dark—4/23  
Fawcett: I'm concerned, dear . . . —10/8  
Feiffer: Feiffer's Fables—2/67  
Fischetti: What would you like our son to be . . . —6/4  
Fisher: You and your search for the perfect wave—6/18  
Froden: This is a stick-up—11/19  
Garel: We want something real nice to give our daughter—11/19  
Handelsmorn: Pray, don't be alarmed . . . —11/19  
I'm filled with love for the whole world . . . —12/31  
So! The prodigal son has turned off . . . 12/31  
Harbaugh: Self-made—3/26  
Haynie: Tell me, O wise man . . . —3/12  
Yes, it's quite difficult . . . —5/21  
Heath: I've got a son in there somewhere—11/19  
Hein: Grooks—5/21  
Herblock: and the university has come . . . —3/21  
Down the rabbit hole—5/21  
Can't you dig up a treaty—10/8  
Boy we could get lost in this thing . . . —12/31  
Interlandi: If they start investigating . . . —3/21  
They'll never go Communist down here . . . —6/4  
Relax, it's just a government announcement . . . 12/31  
Johl: All men are equal—12/31  
Le Pelley: All shipshape . . . —3/12  
Lichty: You shouldn't have counted . . . —5/21  
Mansbridge: I hear women in cowboy gear . . . —11/19  
Mauldin: Drag race—6/4  
Freedom march—1967 style—10/8  
Myers: American Negro—10/8  
O.K. boys, let's show these Ruskies . . . 12/31  
Oliphant: Anti-anti-missile—3/12  
. . . and then, when the bag is full—3/12  
If they'd stop wasting money . . . —12/31  
Renault: Graffito—10/8  
Rosen: Tell me again, Harry . . . —12/31  
St. Elmo: Psst! Is he one of us?—9/10  
Sanders: I was standing on the mountain . . . —7/67  
Schweitzer: Let U. S. put you in the driver's seat—6/4  
Strauch: Here's five grand, kid . . . —5/21  
Szep: All I can tell you is that we're winning—7/67  
Waife: Let's all go to Greece . . . —7/67  
Wohl: Irwin is our undercover agent . . . —5/21  
Wright: Go back to your homes . . . —10/8  
Yefimov: re CIA—5/21

## CHRISTIAN FAITH

Ahrens, H.: Dancers of faith—5/21  
Evans, R.: What is a youth ministry about?—11/5  
Finlaw, W.: More than a tonsillectomy—5/7  
Jones, J.: Is God alive in a place like this?—12/3  
Paton, A.: Not through a haze, but face to face—12/31  
Reid, C.: Are you saved, angel?—12/3  
Stringfellow, W.: Scandal of Palm Sunday—3/12

## CIVIL RIGHTS

Cox, H.: No winners—only losers—10/8  
Kehie, P.: Sock it to me, black power—12/3  
Youth Ministry, Detroit: The rioting in Detroit—10/18

## CREATIVE EXPRESSION

### ART

Karg, Elissa: How to be a non-conformist—9/24

Creative Arts issues—painting, photography, poetry, sculpture, fiction, non-fiction by teens: 1—8/67; 11—12/17

### FICTION

Naylor, P.: A triangle has four sides—11/19

Witter, E.: A buffoon called Cy-Clown—2/67

### PLAYS

Heavilin, R.: How to create nothing—6/18

Styles, W.: Gagnet, a corny satire—1/15

### POETRY

Ahrens, H.: When will they ever learn?—4/23

Anonymous—An ex-addict turns poet, journey to the inner self—4/23

Beidler, P.: Afterthoughts on a napalm drop—4/9

Benson, L.: Searching—1/1

Fairfield, G.: The tape-recorder beat of life—1/1

King, C.: Pre-spring park—1/1

Mashnick, L.: Life—7/67

Matлага, J.: After Christmas—12/31

Maxim, R.: We smiled—1/29

Napier, D.: We land rockets on the moon . . . (from "Come Sweet Death")—6/18

Read, L.: I would learn of this power—2/67

Smith, S.: The go-go set—4/9

Stover, R.: Rain—4/9

Watson, S.: Migrant worker—1/1

Zmuda, R.: The coffee-lady; The Lie—11/19

### PROSE

Ahrens, H.: To be young . . . is to be turned on . . . —2/67

Anonymous: Reward for information leading to the apprehension of Jesus—10/8

Appling, G.: Re what it is to be a teenager—1/1

Boyd, M.: You have to learn . . . (from "Free to Live, Free to Die")—9/24

Burke, C.: God is a good hideout—(from "God is for Real, Man")—1/1

Hemenway, J.: The gift, a parable—4/9

Kehl, T.: Space race—1/1

Stocking, N.: Return of the native—1/1

Trombly, L.: Dear Ann—1/1

Van den Heuvel, A.: Unbelievable hope; Love is . . . (from "Meet the Man")—3/26

Watson, S.: Cry of a newborn—1/1

Quotations from teens—(on love, on moments of joy, on the moment I grew up)—1/1

### CUMENICITY

Dew, R.: Youth encounter in Louisville—1/15

Moore, R.: What is COCU—1/15

### EDUCATION

Jones, W.: The measure of an educated man—2/67

### UMOR

Ace, G.: Passed present—12/3

Baker, R.: The boy who put on a metal suit—4/9

Snicker flickers: 7/67 and 11/5

Van Horn, V.: Chevy II, I love you—7/67

Williamson, D.: It's fun time on the ski slopes—1/29

### INTERNATIONAL TEENS

Bunch, C.: Call for a new humanity—5/7

Chabanel, S.: Love . . . action . . . now—7/67

Engh, J.: Gonul: Student in old-new Istanbul—12/31

Jones, D.: Our generation dislikes phoniness—3/12

Rogers, J.: The border runs through the middle of their lives—4/23

Youth interview: Montreal teens look at Expo '67—7/67

### ORALITY

Brennecke, J.: An open letter to Alfie—9/24

Bricklin, B.: Is ours a violent society?—1/29

Mamiya, L.: Haight Ashbury and the new generation—9/24

### MOVIE REVIEWS

Fuller, R.: How I Won the War—12/31

Hemenway, J.: A Man for All Seasons—2/67

Loomis, A.: Hawaii—3/12

Mashnick, E.: Grand Prix—4/23

Philadelphia youth: The War Game—7/67

Winnipeg youth: For Pete's Sake—6/18

## MUSIC

Shelton, Robert: Across the generation gap with Janis Ian—9/10  
The Monkees—7/67  
Simon and Garfunkel—5/21

## NATIONAL LIFE

Anonymous: CIA and NSA—5/21  
Engh, J.: Action in Appalachia—1/15  
Goodwin, J.: Did anyone win this skirmish for peace—12/3  
Maddock, L.: How does one serve his country best?—11/5  
Mashnick, L.: We're here to protest the war—6/18  
Reston, J.: Washington march—12/3  
Shive, G.: Glen Shive goes to Washington—9/10

## PERSONALITIES

Hancock, K.: An interview with Bel Kaufman—10/8  
Herhold, R.: Duke Ellington—4/9  
Hoffer, E.: The passionate state of mind—11/19  
Turmell, K.: Barbara Feldon on how to be friendly—1/15  
Youth interviews: Eugene Carson Blake—9/24  
Maria Trapp—3/26

## PRAYERS

Beaubien, I.: Man and his world—1/15  
Brandt, L.: Paraphrase on Psalm 30—9/10  
Fackre, G.: Is this your doing, Lord—10/22  
McAllister, J.: On the collect for purity—11/19  
Rayson, D.: Let us be grateful—3/12

## SPORTS

Ahrens, H.: Jim Ryun—the man behind the records—2/67  
Bannister, R.: The punishment of the long distance runner—2/67  
Williams, E.: World's No. One sport invades North America—5/7

## TEEN FORUMS

My favorite saying—3/26  
My favorite protest—5/7  
On teen dress and hair styles—6/18  
To me, my nation is like—3/12  
Who do you rate in '68—7/67  
What do you think of Twiggy—9/10

## TEEN PROBLEMS

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Balk and Finlaw: On Ice—11/19  
Brennecke, J.: You can't be human alone—4/23  
Coxe, S.: The great hair problem—6/18  
Kittlaus, P.: The Sunset Strip event—5/7  
Youth interview: A bigger look at sexuality—11/5

## TEENS

Buck, P.: Cathy Gawronski—the sound of silence—11/19  
Himmelberger, K.: Paris—a dream come true—1/29

## TEENS IN ACTION

Goodwin, J.: Don't say you can't . . . just do it—3/26  
Mashnick, L.: It's Happening at the Ohio State Fair—11/5  
Waltz, K.: Within the shadow of the Berlin Wall—1/29  
Youth reports: Teens probe major problems—4/9  
Four seniors study the ghetto—9/10

## WORLD AFFAIRS AND PROBLEMS

Expo '67 preview—1/15  
Hunger—special issue—6/4  
Saltzman and Payne: South of Juarez—7/67  
Technology—special issue—10/22  
Wilson, L.: Emerging . . . a land of hope and promise—5/21

# Creative Arts 1968

It's that time again! Even though we have only just published some of the entrees from the 1967 Creative Arts Award competition CREATIVE ARTS II—Dec. 17, 1967 issue), it's time for us to remind you to begin to plan for the 1968 competition.

Here are the rules and guidelines for this year's competition:

You must be younger than 20 years of age.

Your entry must be your original work. It may be something done a school assignment, something done for your own enjoyment, or mething done especially for the competition—but it must be *yours*.

Each individual may submit a total of five entries.

Each entry must be identified with the title of the work, your name, your age, your home street address, city, and state. We would so be interested in knowing your local church affiliation.

**CREATIVE WRITING ENTRIES WILL NOT BE RETURNED**  
-so please make sure you keep a copy of your work(s) for yourself. his is a new ruling this year, but a necessary one because of the large umber of entries we have been receiving.

All contributions must be mailed by no later than May 1, 1968. twenty-five dollars will be sent to each young person whose piece of eative work is reproduced in YOUTH magazine in August 1968. ntries may be sent in the following categories:

**CREATIVE WRITING** / We welcome any type of creative writing u wish to submit—poetry, fiction, essay, editorial, humor, satire, lie-to-life story, drama, whatever *you* feel like writing. Again, we ould remind you—Creative Writing entries will not be returned.

**ART WORK** / You may submit any type of art work which can be roduced in YOUTH magazine. This includes paintings, sketches, osaics, prints, gags or editorial cartoons, story illustrations, graphic signs, or abstract art—any art expression of your own ideas or feel gs. Due to mailing limitations, the size of the art work should not larger than 12" x 15".

**PHOTOS** / Send us a black and white print of the photo you wish to ommit. There are no limitations on subject matter. The print should t be larger than 12" x 15" nor smaller than 4" x 5" in size. Place ur name and address on the back of each photo.

**SCULPTURE** / If you've done a sculpture, mobile, paper folding, or od carving which you'd like to submit, send us one photo or a oup of photos which best present all the dimensions of your work. Send your original piece of creative expression to CREATIVE ARTS AWARDS, YOUTH magazine, Room 806, 1505 Race Street, iladelphia, Pa. 19102. After the judging is completed, all entries, er than Creative Writing, will be returned.

It's all wrong! I call for help! Nobody listens!

O God, hear me!

I try to do what's right and get stepped on!

Tell me that I'm worthy!

They draft their codes by consensus not by conscience.

Tell me there's a better way!

Why don't they let me show them who I am?

Tell me that you trust me!

I'm bound by conformity and caged by a classroom.

Free me to be me!

They don't really know me. No one takes time to care.

Love me a little bit.

Man is so absurd! Nature is wild! Life really swings!

Laugh with me! Dance with me!

Why are they so cruel to the good that's all around?

Let me know there's hope, O God!

